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LECTURE ON THE BHAGAVATAM

FOUR PRINCIPLES OF CHASTITY

Śrīmad Bhāgavatam 7.11.25

Translation and Purport

By His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*strīṇām ca pati-devānām tac-chuśrūṣānukūlatā
tad-bandhuṣv anuvṛttiś ca nityam tad-vrata-dhāraṇam*

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband — these are the four principles to be followed by women described as chaste.



PURPORT

It is very important for peaceful householder life that a woman follow the vow of her husband. Any disagreement with the husband's vow will disrupt family life. In this regard, Chanakya Pandit gives a very valuable instruction: *dampatyoh kalaho nāsti tatra śrīḥ svayam āgatāḥ*. When there are no fights between husband and wife, the goddess of fortune automatically comes to the home. A woman's education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband. In *Bhagavad-gītā* (1.40) it is said,

strīṣu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ: if the women are polluted, there will be *varṇa-saṅkara* population. In modern terms, the *varṇa-saṅkara* are the hippies, who do not follow any regulative injunctions. Another explanation is that when the population is *varṇa-saṅkara*, no one can know who is on what platform. The *varṇāśrama* system scientifically divides society into four *varṇas* and four *āśramas*, but in *varṇa-saṅkara* society there are no such distinctions, and no one can know who is who. In such a society, no one can distinguish between a *brāhmaṇa*, a *kṣatriya*, a *vaiśya* and a *sūdra*. For peace and happiness in the material world, the *varṇāśrama* institution must be introduced. The symptoms of one's activities must be defined, and one must be educated accordingly. Then spiritual advancement will automatically be possible. ❀

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Prākṛta Rasa Śata Dūṣiṇī

*Sri Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

Originally published in Sajjana Toṣaṇī magazine during its nineteenth year, 1916-17.

(Continued from the previous issue)

*jaḍa-sūnya aprākṛta nāma chāḍā bole nā
jaḍa-sūnya aprākṛta rūpa chāḍā dekhe nā*

Nothing other than the pure transcendental names of Krishna should be chanted. Nothing other than the pure transcendental form of Krishna should be seen. (45)

*jaḍa-śūnya aprākṛta guṇa chāḍā śune nā
jaḍa-śūnya aprākṛta līlā chāḍā seve nā*

One should hear of nothing other than the pure transcendental qualities of Krishna, and one should remember nothing other than His pure transcendental pastimes. (46)

*anartha thākāra kāle jaḍa-rūpe maje nā
anartha thākāra kāle jaḍa-guṇe miśe nā*

While still contaminated with *anarthas*, one should not absorb oneself in mundane forms. As long as these impediments remain, one should not associate with mundane qualities. (47)

*anartha thākāra kāle jaḍa-līlā bhoge nā
anartha thākāra kāle śuddha-nāma chāḍe nā*

While still contaminated with *anarthas* one should never try to enjoy mundane pursuits. As long as these impediments remain one should not renounce the chanting of Krishna's pure holy name. (48)

*anartha thākāra kāle rasa-gāna kare nā
anartha thākāra kāle siddhi-labdhā bole nā*

While still contaminated with *anarthas* one should never pretentiously sing songs about transcendental mellows, and as long as these impediments remain one should never claim that one has achieved perfection. (49)

*anartha thākāra kāle līlā-gāna kare nā
anartha-nivṛtti-kāle nāma jaḍa bole nā
anartha-nivṛtti-kāle rūpe jaḍa dekhe nā
anartha-nivṛtti-kāle guṇe jaḍa bujhe nā
anartha-nivṛtti-kāle jaḍa līlā seve nā
rūpānuḡā guru-deva śiṣya-himsā kare nā*

While still contaminated with *anarthas* one should never pretentiously sing songs about the Lord's confidential pastimes. One who is avoiding *anarthas* should not consider the transcendental name, form, qualities, or pastimes of Krishna to be mundane. True spiritual masters in the line of Srila Rupa Goswami do not treat their disciples in an envious manner. (50-52)

*guru tyajī' jaḍe āsā kabhu bhakta kare nā
mahājana-pathe doṣa kabhu guru deya nā*

A true devotee never rejects his spiritual master out of desires for personal enjoyment.

A genuine spiritual master never ascribes fault to the devotional path shown by great devotees. (53)

*guru-mahājana-vākyae bheda kabhu haya nā
sādhanera pathe kāñṭhā sad-guru deya nā*

There can never be any difference between the explanations of a bona fide spiritual master and the teachings of great devotees. A genuine guru never places thorn-like deterrents on the path of devotional service in practice. (54)

*adhikāra avicāra rūpānuḡā kare nā
anartha-anvita dāse rasa-śikṣā deya nā*

Followers of Srila Rupa Goswami are not neglectful in assessing spiritual qualifications, and thus do not instruct a disciple still engrossed in material impediments about the science of intimate devotional mellows. (55)

*bhāḡavata padya boli' ku-vyākhyā to' kare nā
loka-saṅgrahera tare krama-patha chāḍe nā*

True devotees do not consider *Śrīmad Bhāḡavatam* as mere poetry and thus misinterpret it, nor do they abandon the systematic practices of devotional service for the sake of attracting followers. (56)

*nā uṭhiyā vṛkṣopari phala dhari' ṭāne nā
rūpānuḡā krama-patha vilopa to' kare nā*

Just as one cannot pull off the fruits from a tree without first climbing it, similarly, the followers of Srila Rupa Goswami never attempt to gain the fruits of devotional service without following the systematic path to achieve them. (57)

*anarthake 'artha' boli' ku-pathete laya nā
prākṛta-sahaja-mata aprākṛta bole nā*

One should never take the mistaken course of declaring the obstacles on the path of devotional service as being actually useful. One should never say that the opinions of the *prākṛta-sahajiyās* are *aprākṛta* (transcendental). (58)

*anartha nā gele śiṣye jāta-rati bole nā
anartha-viśiṣṭa śiṣye rasa-tattva bole nā*

As long as one's disciple's impediments (*anarthas*) are not removed one should not ascribe deep devotional attachment (*rati*) to him nor teach him the science of intimate devotional mellows (*rasa-tattva*). (59) ❀

Mora Prana Tumi, Part 3

SRINIVAS ACHARYA'S

LECTURE ON THE BHAGAVATAM

Raghunandan Thakur had an intimate, affectionate relationship with Srinivas Acharya. This is illustrated by the following two stories.

After the passing away of his mother, Srinivas Acharya held a festival in her honor. Many *vaiṣṇavas* attended, including Srila Raghunandan Thakur. In the seventeenth chapter of *Prema-vilāsa* (texts 150-153) Sri Nityananda Das describes this meeting between Raghunandan and Srinivas:

*raghunandana sulocana thākura khaṇḍabāsi
ācāryera prati kathā kahe hāsi hāsi*

*yadi yājigrāme raha sādha āche mane
pāṇi grahaṇa kara bhāla haye ta' vidhāne*

Raghunandan and Sulochan Thakur, the residents of Khanda, spoke the following words to Srinivas Acharya in a happy mood: "If you are thinking to stay in Yajigram, then, following the proper system, please accept a wife."

*ācārya kahena prabhura ājñā nāhi more
ei lāgi bhaya mora haye ta' antare*

Srinivas Acharya replied, "How can I marry without the permission of my guru? Such a proposal brings fear to my heart."

*raghunandana kahe ei paramārtha nahe
bhaya haya guru ājñā helana haya yāhe*

Raghunandan told him, "This is not a matter of *paramārtha*, spiritual considerations. A disciple's only fear is in disobeying the order of his guru."

In this way Raghunandan Thakur convinced him that there was nothing wrong in his getting married. Srinivas Acharya gave his consent and Sulochan and Raghunandan then engaged a *brāhmaṇa* to find a bride for him.

Disappearance Festival

Raghunandan Thakur's uncle was Srila Narahari Sarakar. In his *Bhakti-ratnakāra* (9.519-575) Narahari Chakravarti has described the wonderful festival organized by Raghunandan on the occasion of his uncle's disappearance.

After the disappearance of Mahaprabhu's associate Srila Gadadhara Das, Narahari Sarakar became emaciated and stopped speaking to anyone. He cried continuously, and then suddenly passed away on the *kṛṣṇa-ekādaśī* day in the month of Vaiśākha. Raghunandan Thakur then began to make

arrangements for a festival in honor of his disappearance. He sent invitations to all the associates of Nityananda Prabhu, Adwaita Acharya, and Sri Chaitanya Mahaprabhu.

When the *mahāntas* and exalted devotees began to arrive, Raghunandan very respectfully introduced them to the village people of Sri Khanda, who warmly received them. They felt happy to have those great *vaiṣṇavas* in their village, but they also lamented that the *mahāntas* would depart after some time. Devotees from all over began flocking to Sri Khanda to see the grandeur of the festival.



Srinivas Acharya

The villagers were elated and felt that all of Sri Khanda would be flooded by the nectar of *nāma-saṅkīrtana*.

On the morning of the first day of the festival, Sri Raghunandan dedicated himself to looking after the comforts of Mahaprabhu's associates. Thereafter he enthusiastically decorated the courtyard of the family temple where the deity of Sri Chaitanya Mahaprabhu was worshiped. All the *mahāntas* appreciated the fine decoration of the pavilion and were enchanted by the

beautiful deity of Sri Gaura, the life of Srila Narahari Sarakar Thakur.

Bhagavatam Lecture

In the morning, all of the *vaiṣṇavas* began to taste the nectarean ecstasy of *nāma-saṅkīrtana*. They decided that on that day Srinivas would recite verses from the *Bhāgavatam* and explain their meanings. Hearing this, Raghunandan became very happy. He arranged for proper seats and invited all the *mahāntas* to come and sit. Sripati, Srinidhi and the others all took their seats, while Krishna Mishra, Gopala, and Virabhadra Prabhu, the son of Lord Nityananda, sat on celestial *āsanas*. With great affection, Sri Raghunandan escorted Srinivas to his seat. All of the *mahāntas* then told Srinivas that they wanted to hear the topics of *Śrīmad Bhāgavatam* from his mouth. They assured him that they were eager to hear his *kathā* and that he should feel no hesitation to speak in front of them. Hearing their words, with great humility Srinivas fell at the feet of the *mahāntas*. Again and again they gave him their permission to speak.

Srinivas then offered flowers, *tulasī* leaves, and sandalwood paste to the holy book. He began by reciting an auspicious *maṅgalācaraṇa*. His voice was as sweet as a cuckoo and the entire audience was enchanted by his recitation. While speaking on the verses of *śrī rāsa-vilāsa*,

tears began to flow from Srinivas' eyes. The amazing sweet nectar of Srinivas' *kathā* mesmerized the devotees. Overwhelmed with heartfelt delight, everyone felt his words to be like a great deluge of *prema*. They drank the nectar coming from Srinivas' mouth, rapt in concentration. No one could check the tears flowing from their eyes. Manifesting symptoms of ecstatic love, with a single voice all of the *mahāntas* said, "How insignificant we are!"

Some of them considered that Srinivas was endowed with the potency of Sukadev Goswami. Others felt that Srila Vyasadev had personally empowered Srinivas to be able to manifest such amazing explanations of the *Bhāgavatam*. Another said that he considered that Gadadhara Pandit must have given his full mercy to Srinivas to enable him to speak so sweetly. Others gave credit to Srivas Pandit, saying that it was by his mercy that Srinivas was able to recite so wonderfully. Another felt that Sri Chaitanya Mahaprabhu Himself had explained the verses through the mouth of Srinivas.

Absorbed in the mellows of love, time passed unnoticed for the listeners. Finding that the day was soon becoming night, Srinivas stopped his reading of the *Bhāgavatam*, humbly offered his obeisances to the holy books, and then fell prostrate at the feet of Mahaprabhu's associates. Satisfied with Srinivas that he had been able to pacify their hearts, which were grief-stricken due to their feelings of separation from Srila Narahari Sarkar, they affectionately placed their hands on his head and blessed him. They prayed that Mahaprabhu would fulfill Srinivas' desires, and they felt that whoever dedicated themselves to the feet of Srinivas would certainly get the favor of Sri Chaitanya Mahaprabhu. "By Your mercy, the living entities will get relief from their miseries," said one devotee. Another devotee embraced him intensely, while another bent to touch the feet of Raghunandan Thakur, thanking him for arranging the recitation of the *Śrīmad Bhāgavatam* by Srinivas Acharya. ॐ

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